

THE

FRONTIER

A CHRISTIAN COMMENTARY ON THE COMMON LIFE

EDITED BY

PHILIP MAIRET AND ALEC VIDLER

DECEMBER 1952

Vol. III No. 12

FOUR WORLD EVENTS
OF THE YEAR

•
EQUALITY AND
THE WELFARE STATE

•
THE SIN OF PRIDE

•
UNIVERSITIES
UNDER COMMUNISM

Denys Munby, Michael Tippett



BASIL BLACKWELL • OXFORD

EPWORTH PRESS BOOKS

THE TREATMENT OF THE YOUNG DELINQUENT

By J. ARTHUR HOYLES

Demy 8vo. 18s. 6d. net

This book places before the general reader the results of research and experiments, and the opinions of expert criminologists. Ministers, Magistrates, Probation Officers, Teachers, Youth Leaders and Social Workers will find much here to guide and inspire them; parents will learn to avoid the pitfalls which bring so many children to the juvenile courts. "A bold attempt to apply Christian principles to the treatment of the young offender. One greatly hopes that the book will get into the hands of those who administer our penal code." *The Methodist Recorder*.

A COMMENTARY ON COMMUNISM

By EDWARD ROGERS, M.A., B.D.

Demy 8vo. 17s. net

"Mr. Rogers' commentary is learned, shrewd, and comprehensive. It may be doubted whether many of those who advocate the Communist solution have ever succeeded in getting through *Das Kapital*, and anyone who is thinking of doing so may be advised to read Mr. Rogers instead." *The Times Literary Supplement*.

PRINCIPALITIES AND POWERS

Studies in the Christian Conflict in History

By E. GORDON RUPP, M.A., B.D.

7s. 6d. net

This is a brilliant and penetrating study of the age-old conflict of good and evil—for the minister, for the theologian, for everyone who would understand the timeless truths and obligations of the Christian faith.

AFTER THIS MANNER

By CLEMENT H. PUGSLEY

7s. 6d. net

Here is rich counsel and help, culled from many sources, and joined with the author's own spiritual experience, for the guidance of all who turn to the Prayer of Prayers, given by Our Lord Himself. It will also prove invaluable for Groups and Fellowships.

THE CHURCH ACROSS THE AGES

Six Broadcast Addresses

Edited by CECIL NORTHCOTT, M.A.

3s. 6d. net

This is a truly fascinating book, which may prove for many the gateway to a hitherto disregarded treasure-house.

25-35 City Road, London, E.C. 1

A new book by

J. B. PHILLIPS

Making Men Whole

Already world-famous for his recent translations of the Gospels and Epistles into modern English, the Rev. J. B. Phillips now presents in a new way, and with startling freshness and vigour of thought and expression, "eternal truths by which alone we can face this life with courage, hope and good humour." Each chapter is headed by the Scripture passages on which it is based.

Published November 28.

6s.

Man's Search for Health

PHYLLIS L. GARLICK

In tracing man's age-long search for healing the author reminds us that "we are confronted with the recurring question of the relation of medicine and religion". The last of the book's six parts is a study of modern trends towards a new synthesis which does justice to the wholeness of human personality.

Published October 31.

15s.

Not Many Mighty

JOHN DREWETT

A study of the Biblical idea of the Remnant, indicating the significance of the Christian minority in the world. The treatment of the theme is clear, most readable and wholly relevant. Admirable for group or individual Bible study.

3s.

HIGHWAY PRESS

6 SALISBURY SQUARE, LONDON, E.C.4

The World's Greatest Bookshop

FOYLES
* * FOR BOOKS * *

**FOR ALL YOUR CHRISTMAS
GIFT BOOKS**

All new Books available on day of publication.

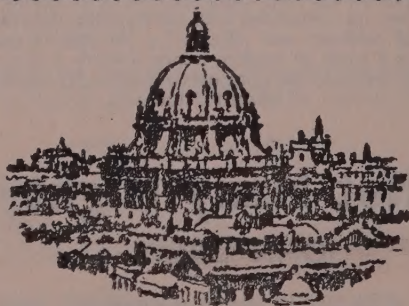
Stock of over 3 million volumes.

*Subscriptions taken for British, American and Continental
magazines, and we have a first-class Postal Library.*

119-125 CHARING CROSS ROAD, LONDON, W.C. 2

Gerrard 5660 (16 lines) ★ Open 9-6 (inc. Sats.)

Two minutes from Tottenham Court Road Station



Came to Oxford

By GERTRUDE BONE

Illustrated by MUIRHEAD BONE

30s. net

BASIL BLACKWELL · OXFORD

The Frontier

published monthly in continuation of
the work of

The Christian News-Letter

Annual Subscription (from January, 1953) 10s. 6d.

All Correspondence about Subscriptions to:—
Oxley and Son Ltd., 4 High Street, Windsor.

All Letters to THE EDITORS to be addressed to
The Frontier, 12 Kingly Street, London, W. 1

Manuscripts submitted for publication must be accompanied
by stamped addressed envelope to ensure return if not
accepted.

CONTENTS

MONTHLY LETTER	-	-	-	-	-	-	457
<i>The Willingen Conference—World Health and World-inequality—The British Bomb—The New President Elect</i>							
CHANGES IMPENDING	-	-	-	-	-	-	462
By Alec R. Vidler							
FUTURE PLANS	-	-	-	-	-	-	465
By John Lawrence							
INTERIM	-	-	-	-	-	-	466
<i>Frontier Luncheon—The Refugee Situation—Television—Binding Volumes of The Frontier for 1951</i>							
EQUALITY AND THE WELFARE STATE	-	-	-	-	-	-	469
By Denys Munby							
THE SIN OF PRIDE	-	-	-	-	-	-	477
By Michael Tippet							
UNIVERSITIES IN TRANSFORMATION IN EAST-ERN GERMANY	-	-	-	-	-	-	482
REVIEWS	-	-	-	-	-	-	489
<i>Religion and the Cure of Souls in Jung's Psychology—God and the Unconscious—The Retreat from Christianity</i>							
LETTERS TO THE EDITORS	-	-	-	-	-	-	492
From A. T. H. Taylor and C. G. Bridge							

OUR CONTRIBUTORS

DENYS MUNBY, who worked for some years in the East End of London and did a survey of industry in Stepney, is now lecturer in Economics at Aberdeen University.

MICHAEL TIPPETT is a celebrated composer whose philosophical opera "A Child of Our Time" has had so many performances and achieved such widespread fame.

THE AUTHOR of the article on the *Universities in Eastern Germany* is a German Christian who has recent, first-hand experience of the conditions under which these Universities are now working.

THE FRONTIER

A CHRISTIAN COMMENTARY ON THE
COMMON LIFE

Vol. III. No. 12.

DECEMBER 1952

Monthly Letter

FOUR events of the past year come to our mind, in retrospect, as of immense portent for the spirit of man in the coming generation. In this letter we will note them in order, beginning with the one that had the least publicity but may well be the most significant for the future of humanity. We refer to the meeting of Christian mission workers from 48 countries at Willingen in Germany last July, called together by the International Missionary Council. To read the reports of that moving conference is to realize something of the immensity of the change in the situation of, and the relations between, the mission churches of Christendom throughout the world. The outstanding fact is, of course, the persecution of the churches which was signalized at Willingen by the absence of any Chinese delegate. Against the spread of the Christian faith in the last century a great counter-action has arisen. "Other faiths of revolutionary power confront us in the full-tide of victory, faiths which have won swift and sweeping triumphs and which present to the Christian missionary movements a challenge more searching than any it has had to face since the rise of Islam." Yet it would be wrong to ascribe this international meeting of "Christian councils" to a merely defensive movement. It was the culmination of a series of such meetings dating

from before 1914. It represented a partnership between the seedling churches, transcending the differences between those who planted them; it registered the maturity which in varying degrees they have attained, and not only their reaction to a common peril. Apart from nationalist and communist revolutions, the "imperial" phase of Christian expansion in Asia and Africa had at some time or other, to be devolved into a "commonwealth" of independent but co-operative churches. Conscious anticipation of this need began with the present century, and now, in the middle of it, is being fully realized. Willingen was, above all, facing what this implies for the future.

The implications are indeed vast. To grasp them, we have to remember the world wave of commercial expansion which, wholly different as it was from the missionary effort and often in conflict with it, nevertheless gave it facilities and enlarged its spheres of action. Now, as this wave subsides, we see the mission churches not only thrown upon their own resources and dangerously encompassed. We are forced to realize their physical dependence upon the welfare of their surrounding societies—i.e., on the ability of the rising national and communist states to reproduce, in their own ways, the modern technological culture of the alien Western people whom they are usually eager to expel.

World Physical Health

That brings us to the second event we mentioned, which was the Fifth World Health Assembly held at Geneva in August. It is in the "undeveloped" countries, where the youngest churches are in the greatest danger, that there is also the most need for scientific health measures. We now know how these can save life and lessen suffering. The W.H.O. meeting gave some idea of what has been done in this sphere and of the immeasurable amount that could be done. No less clearly, however, it demonstrated that the prior and primary condition for such work is a general raising of economic efficiency and well-being. But this again pre-

supposes capital equipment on the great scale, such as these but slightly-industrialized societies cannot produce for themselves, and will long need to receive from the West (or else, more tardily and expensively, from the U.S.S.R.). Their capitalization has proceeded in the past by "private" investments from Europe and (though not so much) from America; and where the enterprises were successful the returns to Western investors were protected, because European predominance assured settled political and financial conditions. To-day, however, the undeveloped countries have nearly all become highly hazardous areas for capital enterprise, and the flow of Western capital to them has practically dried up.

Growing World-inequality

Glance first at the effects of this upon the Western industrial societies themselves. They never really sent enough of their capital goods to help the needier peoples to modernize their ways of life. Now they are sending very little, especially little by means of domestic savings. Over-concentration of capital in the countries first industrialized was always a regrettable tendency; now it is becoming a world menace, making the "rich" countries ever richer and the poor poorer. That is aggravated by the outlays for defence since the cold war began. Defence expenditure in the belligerent centres of East and West together are reckoned soon to amount to more than the aggregate national incomes of all the countries that U.N.O. lists as underdeveloped, and will soon be twenty times as much as American plus European domestic savings!¹ This will very greatly increase the productive capacity of the industrial countries, while it is holding back plans for economic development elsewhere, where more capital is really needed. It is also putting the highly developed countries into such a

¹ See Gunner Myrdal's speech to the 5th W.H.O. Assembly: *Chronicle of the W.H.O.* for August 1952.

position that any sudden stoppage of the present world-tension centred in Korea would bring them all to an acute crisis of unemployment. That is, *unless* their accumulated productive power can be re-directed towards the capital improvement of the poor countries.

We have heard a good deal of this, of "Point Four" and of the Colombo Plan, and the project for relieving "A World in Want" put forward by some Labour leaders; but still too little. Not only the hope of needier peoples but our own future depends upon this re-direction of energy; so much are we in fact members of one another. Too much has this duty been presented as a physical sacrifice demanded of us, when it may be the one chance for our civilization to survive. Too little have we grasped the fact, painfully realized at Willingen:—

that to an increasing extent the white man is suspect and never more so than when "bringing gifts" whether of culture, economic development, or dollar exchange. For many of the white delegates this was by far the most disconcerting of all their frustrations.

To persuade the poorer but not less proud nations to the moral sacrifice of not refusing Western capitalization—that is one of the greatest and most necessary of tasks. Is there, otherwise, any hope of keeping the war "cold"?

The British Bomb

Cold war it still is, even in Korea, compared with the temperature of the explosion at Montabello in October, not to mention the yet more frightening bomb set off by the Americans a month later.

The flame that converted a small warship instantaneously into gas was far hotter than the face of the sun. That is the third significant event we have in mind. We are not thinking whether Britain did well to join in the race for a kind of armament to which she would be the most vulnerable of all nations. That question has been decided—or rather settled, for does anybody in fact accept responsibility for it? Did

not Mr. Churchill, in reporting this event to the House of Commons, carefully emphasize the Opposition's responsibility for deciding on production of this great fire-work, and for spending a hundred millions of public money on it without public knowledge, though everyone knows he would have done the same had he been in office? Nothing, we suppose, is more certain as a political calculation than that the electorate would have preferred Britain not to join in the bomb-race, except that no statesman in supreme responsibility would have kept Britain out of it. Such is the fatality that attends on every advance in human power over nature. We do not suppose that what Mr. Churchill has called the "continued progress in this sphere" of atomic armament has brought war nearer nor (as he wistfully suggested) made it less likely. But for the moment, at least, it increases the horror that men in the mass feel for war, and weakens their faith in rulers who seem less and less able to protect them from war or its consequences.

The New President-Elect

This brings us to our fourth event of the year—the election of General Eisenhower to the Presidency of the United States. His last-minute promise to fly to Korea to try to stop the war can hardly have given him his large majority, but many people thought it went far in his favour. (One remembers also Mr. Churchill's last-minute promise, upon the eve of an election, to seek a personal peace talk with Stalin.) Meaningless as are such pledges on any realistic estimate, they are now likely to be a feature of all national elections which are genuine competitions for mass support: and behind this lies a deep popular instinct, that the function of the ruler is first and foremost to protect his country from attack. It is very probable that General Eisenhower's military profession and record, as much as his personality, gave him weight in this respect and ensured success after a political contest in which he seldom showed to advantage against a brilliant rival.

On our side, we may welcome the first American president to have been a great and familiar figure in Europe (far more so than was President Hoover), one who should have the understanding as well as the will to work steadfastly for the safety of Europe. Will he and his Republican Administration realize, however, what this means in terms of American co-operation with Europe in the undeveloped countries?—the second question already mentioned above. There are elements in Republicanism which could too easily disorder that co-operation. But there are others which, rightly directed, could promote that security for capitalization in Africa and Asia which is the central material problem of the world to-day. Many of the hopes that found expression in these Willingen discussions are realizable only on condition that this problem is solved. Success or failure in solving it will also, we believe, decide the ultimate fame or fate of Mr. Eisenhower's name in history.

Changes Impending

IN 1953 *The Frontier* will appear quarterly instead of monthly; it will have a new editor; and its title will revert to *Christian News-Letter*. We owe our readers an explanation of these changes.

Many periodicals have been having an uphill struggle for survival. The fact is that, without a much larger number of subscribers, it is no longer an economic proposition to publish a journal like *The Frontier* every month. The present editorial and managerial expenditure—oddly called “overheads”—is too large. The change to quarterly publication, which has been determined by finance, so far from being an unmitigated disaster, may be welcome to many readers—certainly to those who have found that the monthly *Frontier* has furnished them with more reading matter than they have been able to digest before the next supply arrived! From

the days of the original *Christian News-Letter* until now, the problem of digestibility has been constantly before successive editors, if only because actual or would-be readers have constantly been asking for material which is easier to understand and to assimilate. There is no simple solution of this problem, but in the new quarterly a fresh attempt will be made to strike the right mean between what is too heavy and too light.

As regards the editorship, it will make little difference that I shall cease to be one of the editors. Though I have happily and harmoniously shared with Mr. Mairet the editorial responsibility for *The Frontier*, I have all along felt that I was receiving a credit that I did not deserve. I have not been exactly a sleeping partner, but I am glad of this opportunity to make it clear that the great bulk of the editorial writing, and practically all the routine work involved in producing *The Frontier* month by month, have been done by Mr. Mairet. The Christian Frontier Council has already expressed to him its deep sense of gratitude for what he has accomplished and of regret that it is impracticable to continue the present arrangements.

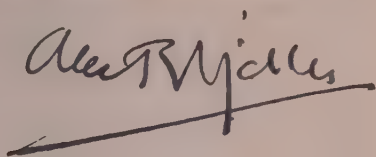
The new editor will be Mr. John Lawrence, who during recent years has been giving a generous amount of his time to staff work for the Frontier Council ; he also has the advantage of being quite at home in the laymen's side of the ecumenical movement. He will be able to draw on the help of all who have supported *The Frontier* and in addition hopes to be provided with more news about frontier activities and experiments in different parts of this country as well as abroad. He will already be known to many readers as a broadcaster who was a member of the Brains Trust. During the war he was press attaché to the British Embassy in Moscow, and in that capacity founded and edited in Russian the *British Ally*, which is the only uncensored periodical to have appeared in Russia since the Revolution. It is estimated that it was read by about 500,000 people each week. Elsewhere in this issue Mr. Lawrence gives a hint of his plans.

As regards the title—although the present title has been distinctive, and agreeable enough to the initiated, it has had two drawbacks. On the one hand, to anyone merely hearing *The Frontier* casually mentioned or glancing at a copy, the title has conveyed no idea whatever of its purpose or range of interest, not even the fact that it was a *Christian* journal. On the other hand, it is notoriously difficult even for the initiated to give a nutshell answer to the question: “What is the frontier?” The title *Christian News-Letter* is not open to these objections, and at the same time shows that the principal aim is to comment from a Christian point of view on things that are actually happening in the world rather than to discuss abstract ideas. At the same time it will be prominently indicated that the *C.N-L.* is the organ of the Christian Frontier Council and so continuous with *The Frontier*. The first issue of the *C.N-L.* will appear in the middle of January, 1953, and thereafter it will appear in the middle of April, July and October.

The retiring editors, in taking their leave, wish to put on record their thanks to all who have collaborated with them during the past three years, and in particular to the members of the editorial Board who have met regularly each month to advise them about the forthcoming issue and about matters of general policy.

There is one other change to be noted, which is sure to meet with unanimous approval. The annual subscription will be reduced to 10s. 6d. per annum (post free). Each issue of the quarterly *C.N-L.* will contain substantially more matter than *The Frontier* has been able to publish each month. Outstanding subscriptions to *The Frontier* will be credited to the *C.N-L.*, and present subscribers will be asked to renew their subscriptions when they become due. New subscriptions, and all communications about renewals, should in future be addressed to: *C.N-L.*, Oxley and Sons Ltd., 4 High Street, Windsor, Berks. A special Christmas gift form is not being issued this year, but the best way to encourage the new venture at once is to bear it in mind when

making Christmas presents. The address of the new editor is 24 St. Leonard's Terrace, Chelsea, London, S.W. 3.

A handwritten signature in dark ink, reading 'Alec R. Vidler', with a long horizontal stroke underneath.

Future Plans

THE quarterly *Christian News-Letter*, whose first number appears in January, will try to keep alive the traditions of *The Christian News-Letter*, founded in 1939 as a weekly (fortnightly from 1943), and of *The Frontier* monthly. Each number will begin with an editorial letter on the lines which have now become traditional, in which I shall comment on events in the broader perspective which is possible for a quarterly publication. In this part of the C.N-L. I shall write exactly what I think and no doubt I shall sometimes be wrong, but in forming my views, I shall draw on the collective wisdom of The Christian Frontier Council and of its friends.

It will be the aim of the C.N-L. to focus practical issues in a way that challenges Christians to action. We shall be helped in this task by regular correspondents all over the world, and I know that I shall have valuable help from Mr. Mairet and Dr. Vidler, but we shall depend on our readers to draw our attention to moral problems of secular life which are not yet properly diagnosed or fully appreciated by the public. In the long run a journal of this kind cannot succeed without the active support of those who read it.

The C.N-L. will try to give its readers once a quarter all that they have been accustomed to get in the monthly

Frontier. It will therefore be concise. Frontier lunches will be reported but the text of speeches will not be given in full unless they are both outstandingly important and read well in print. The substance of discussions which take place in the Christian Frontier Council itself, or in the specialized groups set up by it, will from time to time be given under a pseudonym which protects the anonymity of contributors, but indicates a Frontier origin.

The reviewing of books will need to be strictly confined to those books which have a special bearing on Frontier problems. Articles from outside contributors will be commissioned as hitherto and readers will meet again some old friends, but I hope that quarterly publication will make it possible to exercise an even stricter standard of selection than has been possible up to now. I hope to develop *Interim* into a *Frontier Chronicle*, which will give readers regular news of what is happening on the frontier here and elsewhere. The full development of this feature will depend partly on the help that we get from readers in drawing our attention to developments. The best Christian initiative is often quite unobtrusive and not easily discovered.

JOHN LAWRENCE.

INTERIM

Frontier Luncheon

The speaker at the Luncheon on Thursday, 11th December, in the Crypt of St. Martin-in-the-Fields will be Professor Michael Polanyi, F.R.S. His subject will be "Social Illusions".

Tickets (3s.) should be obtained (before 9th December) from The Christian Frontier, 8 The Cloisters, Windsor Castle.

Professor Michael Polanyi is at present the victim of a cultural *cause célèbre*, having lately been refused a *visa* to the U.S.A. The circumstances of his exclusion are such as may well alarm all lovers of liberty, though it is the scientific intercourse between America and Europe that is most directly menaced. Professor Polanyi is a physicist and chemist who held an academic post in Berlin before 1933, when

he resigned it in protest against the earliest intolerance of the Nazis. Since then he and his family have lived in England and he has lectured at Manchester University. An economic and political philosopher as well as a historian of science, he is best known in this country by his Riddell Lectures and his recent book on the *Logic of Liberty*.

* * * *

The deplorable state of mind prevailing in the U.S.A. Visa Department ever since the McCarran Act has never been so ironically exposed as in its officials suspecting Michael Polanyi of what he most abominates. By preventing him from accepting the University of Chicago's invitation, the United States deprives itself of the services of a mind which, more than almost any other, has exposed the roots of totalitarian (especially communist) illusions in our days, none with more intellectual power or more unerring discernment.

Twelve Million Homeless

How many of us realize that the post-war refugees, and D.P.s, most of them still homeless, are people just like ourselves? They usually represent a cross-section of the classes and occupations of a society very similar to ours; now thrown, destitute of home, money or occupation, upon the charity of another community. They wait—indeinitely—packed in tents, huts or even caves, while all the authorities concerned negotiate schemes—or fail to do so—for their resettlement locally or their re-emigration abroad. To cope with this financially is far beyond the resources of private charity; the main effective funds have to be found by Governments—though only eighteen of the sixty United Nations have contributed. But governments only deal with the problem after it has become a menace. As with the slave trade over a century ago, it is the Christian conscience that takes the initiative. And then Christian bodies are allowed to play a most important part in relief because they bear much more than the costs of their own service. Moreover, the governments are increasingly aware that the Churches alone are likely to produce the personnel to carry out what is primarily a spiritual and human operation.

* * * *

This, the greatest tragedy of our time, will be with us for many years. (If the Korean war ends, it is estimated that there will be almost as many refugees again.) The Churches are having to tackle it as they did the missionary problem last century—it is perhaps the

new form of the same problem. It is also the most practical field of ecumenical co-operation—where, for instance, you will find a Methodist and an Anglican rehabilitating an Orthodox church. Money is immediately needed if the churches are to hold their ground and initiative in this desperately urgent field of Christian service, and no better object for Christian charity is conceivable. For further information, write to the British Council of Churches, Inter-Church Aid and Refugee Department, 5 Southampton Place, W.C. 1.

Television

Those interested in, or anxious about, the cultural consequences of television should not miss reading the address given by Mr. George Barnes to the British Council of Churches, now published as a pamphlet by the B.B.C. For one thing it is most valuably informative about the facts: it shows why television is so much costlier than sound-radio that to provide only about a tenth as much of it is straining the large resources of the Corporation. It reveals also the irresistible popularity of a service whose spectators, growing by leaps and bounds, will soon outnumber radio listeners. For another thing, it gives a broadly balanced and sagacious account of the cultural problems involved, including those of television in the service of religion.

This pronouncement does excellently what it was evidently meant to—(1) it reassures the responsible enquirer about the mentality in command of the new service, of which Mr. Barnes is Director, (2) it demonstrates, conclusively enough, that a merely negative attitude towards this innovation is as practically futile as in many other developments of our “incontinent” technological progress, and (3) that future relation to the public interest will depend on an interest “among the public, especially the informed public”.

Binding Volumes of THE FRONTIER for 1952

Readers who wish to have their copies of *The Frontier*, Vol. III, bound together should send them to the publishers, Basil Blackwell and Mott Ltd., marked FRONTIER: BINDING. The charge for binding, inclusive of the Index, binding case and return postage, is 9s. 6d. Readers who prefer to make their own arrangements for binding can obtain the case and Index from Blackwell's by sending the order and a P.O. for 3s. 6d.

The Index of Vol. III will be sent to any subscriber who sends his or her request upon a postcard.

EQUALITY AND THE WELFARE STATE

Being the substance of an Address delivered by Mr. Munby to the Annual Conference of the Christian Frontier Council at Broadstairs, Sept. 1952.

BEHIND many of the questions raised about the social services lies the trend towards greater equality, and the developments linked with it. Is the Welfare State as we have it to-day in Britain the beginning of a new society, a stage in a development towards something further? Or is it an end, something reasonably satisfactory in itself? Is it, in fact, just a question of a certain number of necessary reforms providing security, minimum income, certain social services, and other obviously desirable objectives? Or is it a step towards something else? That many do in fact regard it as such a half-way house is shown by the frustration of those who expected a new form of society, which has somehow evaporated in spite of all the reforms, and also by the somewhat carping criticisms of those who have reluctantly accepted the need for each particular reform. What was it that those, who feel frustrated and disappointed to-day, wanted to achieve in and through these reforms, and others besides? Surely this ideal is that of a society of the common man, a society where the man in the street, and particularly the ordinary manual worker, has some secure status, a society where class divisions as they have been known in the past no longer exist.

That I am not at all alone in regarding this as a crucial issue is shown by the fact that it recurs as a theme, probably the main single theme, of "New Fabian Essays". In looking around for what is the main contribution Socialists have to make in Britain to-day, what is in fact the fundamental democratic socialist creed, it is striking how often the authors in their various ways say that socialism does not mean the abolition of capitalism, if by that is meant the abolition of all private business, nor the steady increase of nationalization of industry, nor an economy of physical

controls, as compared with one using the price mechanism, nor complete equality of income, nor even equality of opportunity by itself, but precisely this greater social equality and breaking down of class barriers between human beings. It is because of this fundamental aim that the authors, as many other Socialists to-day, want further steps in the direction of nationalization, controls, equality of incomes, etc., in so far as they are necessary means to the other aim, and only to that extent. Of course, there are disagreements among Socialists, and between the parties, as to how far these measures will be likely to achieve these ends. But the fundamental dispute is probably to be found in the nature of the aims to be pursued. Thus we find R. H. S. Crossman stating that "the socialist measures the progress of social morality by the degree of equality and respect for individual personality. . . . This standard indeed, is what we mean by the social ideal".¹ Similarly C. A. R. Crossland, in one of the most stimulating of the essays, regards us as living under "statism" (perhaps a better description of Britain to-day than the "Welfare State", as it suggests a wider viewpoint than that of the social services alone), and being in a half-way house towards Socialism. Crossland is concerned with "the persistence of a deep-seated *sense* of an unequal society . . . (as compared with) other countries whose actual degree of achieved equality is no greater (or is even less) than our own, but whose consciousness of equality and social solidarity is infinitely larger", and he mentions Sweden and the U.S.A.² In defining socialism, he quotes Prof. Cole . . . "A form of society in which men and women are not divided into opposing economic classes, but live together under conditions of approximate social and economic equality . . . a human fellowship which denies and expels distinctions of class, and a social system in which no one is so much richer

¹ *New Fabian Essays*, p. 10.

² *Op cit.*, p. 62.

or poorer than his neighbours as to be unable to mix with them on equal terms."¹

This desire for social equality which lies behind a good deal of our controversies is an idea due to the Christian ferment in history, even though, in fact, societies more or less Christian have very often sanctified the differential status of different groups. That it is a Christian ferment that lies behind the demands for fuller "democracy" has been frequently argued by writers such as Maritain on the Catholic side, and, on the other hand, those who draw their inspiration from the Independents of the seventeenth century in England. Thus Maritain argues that "the *principal* thing (for an integral humanism and an organic democracy) . . . consists . . . in the slow and difficult march toward an historic ideal of fraternal friendship among the wounded children of an unhappy species made for supreme happiness."² In Britain we may take the case of George Lansbury, who has perhaps contributed a great deal to the inspiration behind the Labour movement of to-day though it is not always fully recognized; and as a Christian he had a particularly humane way of looking at these problems, which are bound up with our modern welfare society.³ Is it not this inspiration that has also been behind the generations of Christian socialists and the Christian social movement in general?

This social equality clearly does not necessarily involve any absolute equality of income, though obviously gross inequality of income, and particularly of capital, is inconsistent with it. We can see the changing attitude to equality

¹ Op. cit., p. 61. Cf. also Roy Jenkins' essay on Equality, especially pp. 71-73, where Colonel Rainborough of Cromwell's army is quoted.

² *The Twilight of Civilization*, p. 43.

³ See Raymond Postgate's recent *Life*, and in particular chapters 6 and 7 on the Poor Law. One might compare the references in Beatrice Webb's diaries, which show her failure to appreciate the man, though the later references in the *Diaries* (1912-24), particularly p. 177, are perhaps a little fairer.

mirrored in changes in the taxation sphere. In the eighteenth century taxes bore heavily on the poor; peace-time introduction of income tax (admittedly as a merely "temporary" measure) in 1842 enshrined "ability to pay" in our tax system; (this proportionate approach is the stage we have reached in relation to N.A.T.O. and the defence contributions of different countries). Not till 1894, with progressive death duties, was it established that the rich should pay more than in proportion. Finally, the twentieth century has added the idea of redistribution of income as almost a main aim of taxation policy. For these and other reasons we now have in Britain a degree of income equality, which, whether it has gone far enough or not, represents an enormous social revolution, as compared even with the situation before the war. Let us take a rather wider sweep than usual:—in 1374 William of Wykeham had an income of £3,000 a year, plus feudal dues and income from vacant benefices, as compared with a ploughman or shepherd earning 13s. 4d. per year—a range of 4,500 to 1; nowadays the range of ordinary incomes lies between about £250 and £6,000 per year, after tax—a range of 25 to 1.

Rough equality of incomes is only a small part of social equality, and not the most important to-day. Quite clearly, even if we accept the aim of social equality so that men may live in brotherhood with one another, there is a price to be paid. One social ideal involves the supersession of others. I would set a high price on the heritage of art and culture created by our great country houses, but, however desirable, to recreate that culture is something which is impossible to-day because we wish to achieve certain other ideals, and that one has to go by the board. In a world of social equality, "aristocratic culture" will be superseded by something more standardized, a more uniform, more utilitarian culture pattern, but not necessarily lacking in quality. (The ordinary eighteenth-century house we admire so much to-day was pretty standardized, and what about modern Swedish design, which probably leads Europe in this field?)

We must give up something, but can we not create something different and worthwhile in another sort of way?

The big problem is the relation of this kind of social equality to liberty. The authors of the New Fabian Essays are certainly not unaware of this, and not careless of liberty. Indeed Crossman goes so far as to say that "it is not the pursuit of happiness but the enlargement of freedom which is socialism's highest aim".¹ He regards the wider spread of responsibility in equal society as indeed affording a guarantee of liberty against new tyrants. "Just as capitalism *could* be civilized into the Welfare State, so the managerial society *can* be civilized into democratic socialism."² Roy Jenkins indeed is extremely well aware of the dependence of our heritage of freedom on the privileges of Whiggery, but it does not make him less eager to try to create a new form of freedom.³ Even such a sane and comparatively aloof observer as Jacques Maritain goes so far as to say that "I say that the man of common humanity is not possessed of a less sound judgment and less equitable instincts than those social categories which believe themselves superior, and that, taken all in all, not because he is more intelligent but because he is less tempted—he has less chance of going astray in the major issues which concern him, the common man, than the so-called *élite* of informed and competent and rich and high-born and highly cultivated or highly cunning persons who have cut themselves off from the people". He looks for his "new leadership" in "the depths of the nations . . . composed of the working and peasant *élite*, together with the elements of the former leading classes

¹ P. 29.

² P. 12. In my view, the Fabian essayists misleadingly use the phrase "managerial society", not because they are wrong in fearing the spread of bureaucracy and control by experts, but because it gives an altogether excessive importance to the analysis of Burnham, whose neo-Trotskyism is largely untrue to the situation.

³ Particularly pp. 88-9.

which have decided to work with the people".¹ How far is this argument unrealistic? Is it not worth trying to see how far we can go in this direction, while all along aware of the danger? Some liberties in an individualistic sense may have to be sacrificed, as indeed they have been. But we have to keep a sense of proportion, and be clear which liberties are the important ones, and not make an outcry about matters like identity cards and exchange control, which do not, in my view, affect any important freedoms at all.

All this is very relevant to the design of the social services, as was made clear in the recent discussion in the *Listener* between Professor Titmus and Mr. Enoch Powell, M.P. Professor Titmus stressed the "citizenship quality" of the social services, while Mr. Powell stressed the ideal of a minimum standard and "a society in which differences of property . . . exist and are intended to continue".² This becomes a concrete matter of policy in relation to the double stream in education in Britain. If social equality is important, should not everyone go to the same schools? (This does not mean that there should not be varieties of schools for pupils of different types, or varieties in accordance with the religious background of the parents, or any sort of variety based on educational considerations; what is precluded is class segregation based on wealth and snobbery.) The endowments of the public schools were sometimes, if not always, given for the benefit of the community as a whole, as for example in the case of Rugby. A local grocer left money in the sixteenth century for the benefit of the local inhabitants; the school grew rich because part of the endowment was a valuable site in central London; and in course of time these funds were appropriated for the benefit of the aristocracy and later the middle classes, though some money in the nineteenth century was set aside to provide

¹ *Christianity and Democracy*, 1945, pp. 51-2.

² *Listener*, 14th February, and 17th April, 1952.

an inferior education for the local inhabitants of the district. It would not be lacking in respect for our traditions if the public schools were to be finally integrated in our national system of education. When we raise the question as to how this is to be done, disagreements will be bound to arise because of the different stress laid on social equality.¹ How important do we rate the common schooling of all our citizens?

Another question that perhaps might be discussed is that of the disastrous way in which inequalities of income and social status lead people perpetually to expand their scale of wants to "keep up with the Jones's". This is no doubt inflamed by advertizing, and, if we think some measure of inequality of income is necessary, we can hardly prevent the recipients of the higher incomes from spending them. But do we not want to restrain the worst manifestations of habits that flaunt differences between groups in the community? Is there not sometimes a case for sumptuary laws—as indeed we have experienced in discriminatory purchase tax?

At any rate, here in this field of social equality, there is plenty of scope for disagreement. The strongest plea against the kind of thesis I have been maintaining is perhaps to be found in T. S. Eliot's *Notes towards the Definition of Culture*, with its argument that equalitarianism will destroy culture, and that "in a healthily *stratified* society, public affairs would be a responsibility not equally borne; a greater responsibility would be inherited by those who inherited special advantages, and in whom self-interest, and interest for the sake of their families ("a stake in the country") should cohere with public spirit. The governing *élite*, of the nation as a whole, would consist of those whose responsibility was inherited with their affluence and position,

¹ Margaret Cole has some suggestions in her chapter on Education in *New Fabian Essays* (pp. 108-9, 114-15). See also a penetrating letter by John Ounsted in the *Economist*, 4th October, 1952, pleading for a return to the Fleming Report.

and whose forces were constantly increased and often led, by rising individuals of exceptional talents".¹ I find myself in sympathy with Eliot's demand for diversity, in regional and other spheres, as would, I feel, many of the Fabian essayists, and also in his stress on the importance of the smaller units than the nation-state.² But is not this demand for a stratified society "reactionary" in the strict sense, that is, is it not asking us to try to embody once more the ideals of a past age that are now dead, at the expense of trying to work for the ideals of to-day? Is it not trying to bolster up "country house culture", and only in fact undermining our efforts to create a new sort of culture? T. S. Eliot would probably agree that we cannot have all sorts of desirable ideals embodied in society at the same time. So, if we want social equality, we will not blindly destroy culture, or the achievements of the past, but we will not be put off from doing what is good because it results in some other good going by the board. (We will, on the contrary, try to be aware of what we are losing, and do our best to salvage what we can of it.) The question then remains: Is this demand for a place in the sun for the common men, this demand that he should share, as he has not hitherto, in all the traditions of our society—is it a worthy aim? Or is it an illusion?

DENYS MUNBY.

¹ P. 34.

² See also Barbara Ward's broadcast, in the *Listener*, 9th October, 1952, on "The Need for International Planning", which stresses that the nation is both too big and too small.

THE SIN OF PRIDE

Part of a talk by MICHAEL TIPPLETT in a series entitled "The Seven Deadly Sins and the Contemporary World", delivered for the B.B.C. by several speakers in October and November, 1952.

NOW the cause why modern moral problems are so unamenable to reason, lies in the fact that sins like Pride (the chief of the Deadly Sins) have taken in modern life that *collective* nature which gives their operation the force of a cataclysm. For example, modern man's inordinate pride in his scientific power over nature has a collectively catastrophic side as well as the reverse. If an atom bomb were to burst now over this studio, I would be obliterated and many thousands more, whether we were as individuals sinfully proud or virtuously humble before God. In order to return to the measure of a single person, of one man or woman not the mass, we have to do a kind of mental amputation. We must cut off the great collective issues, the imminent dangers of God's judgment on the pride of our ideologies, our racial prejudices, our scientific materialism, if we are to match any personal sense of sin of our day with, say, Bunyan's. Haven't you observed this time and time again? Before the general moral problem of our world, the individual feels powerless and listless. But because this powerlessness and listlessness is itself a collective matter, for it happens to us all, it has already achieved a kind of paradigm, that is, it has come to a kind of general, yet single image—in the person of the young American airman who dropped the first bomb on Hiroshima and who has had to (in his own words): "Withdraw from the world." Why he has had to withdraw, I hope to make clear as I proceed.

Let us suppose that we have carried out this mental amputation, and withdrawn from the collective moral issues (though they'll force themselves back on us in less than no time), then what kind of thing is a *contemporary* sense of

personal sin—whether of Pride, Covetousness, Lust, Anger, Gluttony, Envy or Sloth? Do I see myself as a Pilgrim with a load of these Sins on my back? Do I seek for salvation from such a load? Speaking for myself, no. I have no sense of sin in Bunyan's sense—the things he worried about seem to me remote and, in the words I've used before, almost innocent. But I have something which comes to me as much more horrible and active and impenetrable and *of our time*—I have a sense of guilt. But before I discuss in general what that means (the distinction between a sense of sin and salvation, and a sense of guilt and integration) let me first, get this please, off my chest, because it involves me personally. The historical situation before the last war was one where our collective sense of guilt was in all kinds of ways involved. The Jewish refugee from the Nazi terror became the symbol of a wrong, and of a guilt, which called in question our very sense of what is human. By one of those turns of fate that happen to an artist I found myself driven into using this historical material as basis for a work of art (the oratorio *A Child of Our Time*) of which the hero, if I may call him such—at any rate the one who suffers for us—is the one on whom we throw the mantle of guilt we are not courageous enough to wear ourselves. I feel that if I had not a sense myself of pernicious guilt, exacerbated at that time by emotional factors into a sense of evil; if I hadn't been forced to wrestle with this as our forefathers wrestled with the devil, then this work of art, the oratorio, *A Child of Our Time*, would not have such power as it has. Because only thus had I true sympathy with the experience. And there I'm afraid speaks the artist—not the moralist. Whether I was healed or not of the guilt is of no consequence—only whether I fashioned the image with the proper virtue of a craftsman. But, of course, the image would have no power, no significance unless we know the substance behind the image to be real. It seems strange to me that the medieval craftsmen felt as certain of the reality of the

Seven Deadly Sins as I felt of the reality of the moral sentiments transfigured in *A Child of Our Time*. But it must have been so.

Now the medievals' sense of sin was of man's voluntary arrogance in putting his own will in place of the Will of God. Hence they felt Pride to be the sin of sins. In the words of St. Augustine "Pride imitates God inordinately . . . and wishes to usurp His dominion over our fellow creatures". There is an ordinateness of man in voluntary submission to God's Will—or an inordinateness of man, where he seeks to put his will for God's. In doing this he not only falls away from the divine image of the perfect man, that is of Christ, but also from God Himself. But the sense of guilt is not of this kind at all. It's a falling away from conceptions of virtues or perfections in man alone. That is why it is possible for many Christians to condemn modern humanism (for the sense of guilt is the obverse of the humanist virtues) as being a condition of perpetual pride, of perpetual Sin, because the humanist ideals from which we feel we fall away, stem from just this inordinate imitation of God St. Augustine speaks of. But it will be easier if I break this down into concrete examples.

We may have buried in our unconscious mind a perfection of man's physical beauty. Then our sense of guilt will be of the blemish. If you read Somerset Maugham's *Of Human Bondage*, about a man with a deformed foot, you will find this most powerfully portrayed. Or we may have an over-valued sense of health and so treat illness and disease as something to be ashamed of. Or we may have an exaggerated sense of man's physical strength and so have a hidden guilt if we are not a "he man". Or of man's sexual potency; so that much modern lust is an unreal compensation for the guilt of impotence. Why do we secretly fear the negro for his supposed sexual attraction and his transcendent athletics? Why is he lynched? But here we touch on one of the most intractable of all modern problems: the unconsciousness of our collective attitudes. If we did not have unconscious,

therefore irrational guilt, about not living up to some impossible conception of human virility, we would take rational heart from the scientific fact that the negroes are not bound by their racial characteristics to win the boxing championships or steal our wives. And the lynching would cease. I've used the negro problem as example because it's only possible to consider these things temperately from the outside. I might have used the Dynamo football team. But it's more problematic if I use as an example the whole western world in its relation to Communism. If I suggest that our sense of guilt about the napalm bombing is so deep that it can only be compensated by a conviction that the enemy is as evil as the means we are using, you may well be angry with me, though this statement is no judgment whatsoever on the rights and wrongs of the issues between nations. It's merely a description, which I think to be true, of what happens psychologically when great communities on either side of a gulf mask a secret sense of guilt with an inordinate sense of public virtue. And a secret sense of guilt masked by an inordinate sense of public virtue is what I take to be the sin of Pride in our time. But it's when the full weight of the collective contradiction bears down on one person, such as the young American airman of Hiroshima, that the first step is to withdraw from the world. The second step is to heal the wound in oneself and to return, having learnt how to consider and prosecute the moral struggles of the modern world as a man of free will before God. This would be the modern conversion; and it's both rare and difficult. Nor is there any traditional guide.

Of course Pride is the capital sin of our modern world as it was of the medieval world, even though we don't think of it in the medieval terms. As I have suggested, it's more a collective than a personal sin, that's to say it's the collective inner attitude that really frightens and confounds us, and of which the vast mass of us is unconscious and unaware. It also seems to be possible that one can count oneself a good Christian and be both bound within such a

collective attitude and as equally uncritical of it as any Communist or agnostic. It may be just because so much Christian preaching speaks to a supposed sense of sin and so little to the actual sense of guilt, that we take such small notice of the magnificent Christian heritage of ethical images and turn so much more readily to the baser jargon of analytical psychology. The psychology at least seems to have been where we are. It does try to show just how and why our sense of guilt is a compensation for our unconscious moral pride. It does seek to put the collective modern problems in their place outside the individual and so to give the person a new sense of value. It does hope at least to bring us eventually face to face with the issue of healing, of integration, starting from the experiences we do actually have. How shall I, as a person, come to terms with the objectionable characteristics of which I feel guilty? Especially when examination reveals the unbounded nature of the neurosis? In the words of a poet:

“After such knowledge, what forgiveness?”

That is a mystery. For it happens. We do come to some sort of terms with what we have refused to entertain before. Our secret and inordinate moral Pride is rebuked, our sense of guilt mitigated. To quote again:

“I would know my Shadow and my Light
So shall I at last be whole.”

When many persons have gone this way, the collective inordinate pride will have been rebuked and the collective secret guilt in a measure forgiven.

UNIVERSITIES IN TRANSFORMATION IN EASTERN GERMANY

SINCE 1945 the universities in the Russian Zone have been completely transformed, though some faster than others. Political propaganda on both sides makes it difficult both to see and express the facts. But it is urgently necessary for us to try to get to the bottom of things with as much patience and love, even for our enemies, as we can summon. Only thus shall we be able to find our way in the situation that confronts us.

Let us begin with the most obvious and striking fact. Since the 1st September of last year all students are forced to take sociology as their "basic subject". Attendance is checked; there are regular examinations to test progress. This basic study welds the whole body of students into a whole in a very intensive way. It means that they all have a common ground of knowledge, ideas, points of view. They all learn the same basic language. The underlying purpose of the study is the complete transformation of the student youth of the country. The liberal bourgeois student of the West is to be replaced by the "fighter for progress", ready to devote himself wholly to one great purpose; in whose sacrifice and work the great purpose is in fact already incarnate. The "basic study" is intended to lay the foundations of a new life in which the student will not and must not have any time for the tomfoolery with which his colleagues in the Western universities fritter away their time. To be a Marxist is to be a fighter and the "basic study" is intended to promote the formation of true Marxists and true fighters.

Of course it is easy, all too easy, to criticize the introduction of this compulsory basic study. It would seem to make nonsense of academic freedom in the traditional sense. And the practical working out of the scheme offers plenty of

scope for criticism anyway. The level of the sociology lectures is often low; the students are often either terrorized or indifferent; they simply reproduce what they have learnt phonographically . . . one could go on in this vein for hours. But two things must be borne in mind. In the first place such criticisms make no impression at all on the genuine Marxist. He sees the weaknesses of the system only too clearly himself. Lack of qualified staff is the main problem as everywhere (not only in the Church). But your Marxist regards the present situation as transitional. He looks with confidence to the future in which the ideas that are now being hammered into the younger generation will have made new men of them. Secondly, all these criticisms can easily be countered by asking whether experience in the West German universities has not in fact shown that the attempt to re-tread the old familiar paths is not futile. Are West German students really learning the practical meaning of political responsibility? Or is their mental horizon not still very largely bounded by their purely private concerns—how shall I become a good specialist (a better one than my future competitor now working beside me here); how can I get high marks in my exams; how can I squeeze my way through these four or five years financially; how am I going to solve the problem of sexual intercourse; how can I best amuse myself; how can I study abroad? What in fact is the whole point of studying in the West? If the Marxist way is rejected, is there any conception of a potential *Universitas* to take its place? Is there any insight that really determines the whole way of life of those who are in possession of it? Are science and scholarship in the West really devoted to the service of humanity? Is the restoration of the old academic way of life in the West not in itself a sign of spiritual emptiness? Can we meet the challenge of the “basic study” by the introduction of some legitimate obligation which will not violate the personality but yet will prevent freedom from degenerating into unbridled individualism?

Along with the compulsory "basic study", new regulations governing the whole organization of university life have been introduced. The old division of the year into academic terms has been replaced by an academic year which reduces the vacations to three weeks in December and January and six weeks in July and August, in other words by about a half. Lectures end on the 6th May, but they are followed by exams which last for a fortnight and by a period of practical work lasting until 10th July in which all the students are introduced to the scenes of their future labours: the arts student to the schools, the law students to the courts, the scientist to the factories and so on. During this period theological students will work in the Home Mission, the church-rate offices or in local parishes. In the summer vacation the Free German Youth will see to it that all students are provided with an opportunity to take part in special schemes. Last summer, for example, they were to be enabled to help "rebuild Berlin".

Attendance at all lectures and discussion groups is compulsory and a careful check is kept by the "group secretary" in charge of each group of twenty-five students. He keeps the register and reports non-attendances to the lecturer. The new scholarship regulations help to reinforce the compulsion of lecture attendance. At the close of the academic year all students have to take an exam on the results of which further payments of scholarship money in the ensuing year depend. Scholarships can also be withdrawn during the year if a student fails to keep up to scratch in his work. Courses of study are prescribed in advance to the last detail. The professor's job is not to discourse on his own particular interests but to cover the ground laid down in the syllabus.

Again, it is very easy to criticize these "reforms" of course. The Russian model behind them is only too obvious; academic freedom is being disastrously restricted. From the Western point of view what is being instituted is a kind of academic prison. But it will be more useful to look

behind the practical solutions to the questions and dilemmas which have led the men of the Politburo to set these reforms in motion. Can the student of to-day make a significant use of the freedom which used to be taken so much for granted—significant both from his own point of view as a student and from that of the duties to society, the nation and humanity in general which undoubtedly devolve upon him as a future member of the intelligentsia? How many German students in Western universities recognize their responsibility to become not narrow specialists but graduates whose measure of superior knowledge imposes a kind of asceticism on their whole lives? Should not students be impelled to realize that the privilege given them of studying in freedom must exclude the possibility of narrow specialization? The specialist appears in masses in all the other professions anyhow; the student's task is to consider the Whole. More is given to him; therefore more is required of him, both in this life and at the Last Judgment. Obviously these reforms were possible only because so-called freedom had degenerated into unbridled individualism, which rightly deserves no respect. Where in Western Germany is there to be found that genuine love of scholarship (not merely specialized knowledge, but true scholarship) which makes a man seek passionately for a truth that will give a meaning and centre to his whole life? Where are professors still "confessors"? Are Marxists being wholly unjust and unfair when they speak with scorn of the "bourgeois specialists" whose knowledge and skill may still be needed for the time being but whose day is really past? Is it being merely narrow-minded and unjust to call "bourgeois philosophy" an ideological superstructure over a capitalistic system? Have our Western universities not in fact been peculiarly insignificant for many decades now, measured against the really vital problems of politics, the social structure and every human life? Do not these reforms in the Russian zone in fact put a somewhat violent end to a system that has been tried in the balance and found wanting?

Before one presumes to attack all these new compulsions and regulations one should have asked oneself these questions and be able to give at least the beginnings of an answer. Furthermore, let us not forget that there is a number of genuine Marxists who do not consider these compulsions an imposition at all since they themselves are already doing more of their own accord than is required of them. Such students may well cause us much fear and anxiety (a disproportionate number of nervous breakdowns occurs among their ranks) but one cannot but respect them. And, thank God, even under these new regulations, there are still genuine students whom the external compulsions have led to re-think and re-test the true nature and purpose of freedom. In these recent years, too, we have been astonished to see professors honestly standing by their convictions and gaining a weight with the students which they never had before. It would be quite unscientific and unjust to overlook these signs of a rebirth of the German university in the midst of such utterly different developments.

The Scholarship System

The new method of granting scholarships, which is an integral part of the recent reforms, is so revolutionary that one is inclined to wonder if it might not be more appropriate to speak of the introduction of a monthly salary for students or even of a wage-package based on output. However, for the present we will stick to the usual terminology. First of all, then, the students are divided into two groups, based mainly on their father's occupation. The first group consists of the sons of workers, smallholders, University professors, *State-employed* doctors, teachers with at least twenty years of consecutive service, activists who have received State decorations, master peasants, national prizewinners, etc., and finally students who have lost both parents. All these receive at least 180 D Marks a month throughout the year, and this is not affected by their exam results ; on the other hand, if their results are " good " or

"very good" they may receive up to 260 D Marks. A few hundred specially chosen students receive the "Wilhelm Pieck Scholarship" of 300 D Marks per month. All these students pay no fees at all. The remaining students, that is, the sons of peasants, employees, artisans, *private* doctors, teachers with less than twenty years' service, ministers of religion, factory owners, business people receive a scholarship of 130 D Marks if their results are "good", and 170 if they are "very good". They also pay no fees. The residue who come into neither of the above categories may receive exemption from fees and in certain circumstances a scholarship award too if their special fitness for some profession is attested by the relevant official body. For the relatively few students who have to pay them, the fees amount to about 400 D Marks per annum. The annual examinations determine the amount of the scholarship awards for the ensuing year. It is true that these exams are primarily tests of factual knowledge but the kind of questions asked (e.g. "To what extent are periodical and increasingly acute economic crises inevitable in a capitalistic system?" or "What is the basis of German-Soviet friendship?") also tend to test the progress the student has made in his "ideological consciousness".

It will be seen that most of the students are most generously relieved of all financial anxiety. They are in a position to buy books and clothing. Many are able to support their aged or infirm parents quite effectively. Many share their awards with fellow-students. There are plenty of such cases of encouraging friendliness (they are frowned on officially but are not and probably cannot be prevented). It might be imagined that this material security (unfortunately often impaired by political insecurity!) would guarantee academic freedom. But the bugbears of the new system are the frequent examinations in which the main emphasis is on sociology. A merely "satisfactory" mark for sociology is enough to cancel a scholarship award however good a student's marks in other subjects.

This does raise the whole problem of how scholarships are to be awarded by the State without infringing on the student's freedom. A student should not be forced to take a job if he has not well-to-do parents to finance his studies. Can we afford to let so very few gifted children of refugees, smallholders and artisans attend the University in the West? Do we not need such children in great numbers if our society is to be provided with genuine leaders? It might be more fruitful to pursue the kind of questions these reforms in the Russian zone raise rather than spend our time merely denouncing the follies of the new system.

Communal Activities

In the foregoing remarks we have deliberately confined ourselves to the three main points in the reforms introduced in the autumn of 1951. But the picture would be incomplete without some reference to such new features as the attempts the Free German Youth (FDJ) is making to build up a new social and communal life in the many groups it organizes, which range from amateur dramatics, choral and instrumental music groups, and country dancing, to harvest work, work in factories, putting on art exhibitions in factories and door-to-door canvassing ("house-agitating"). One should also mention the life in the new and growing student hostels and the political groups; but above all the inner life in the Socialist Unity Party groups, fully to describe which would necessitate borrowing concepts from the Roman Catholic orders. Last but not least a comprehensive report would have to include the work of the Catholic and Evangelical student groups which have been able to develop in East German universities practically unhindered since 1945. Their significance for the whole of East German society, far beyond the circle of practising Christians, is obvious on every hand.

We cannot deal with all these points in detail but we should like, in conclusion, to warn our readers against simply writing off these East German universities and all

that is happening in and to them. The real evil is not visible and tangible but lies, as everywhere, in the hidden places of men's souls. It must be seized by the roots, otherwise any so-called "liberation" from outside will be more than useless. A body of professors and students in the Russian Zone who would make the fear of God the beginning of wisdom in their lives and who would hold out undaunted and in all serenity, using every day to the utmost which God's free goodness enables us to live and study in His freedom—such a fellowship might well be able to show new ways to the universities of the West.

REVIEWS

Religion and the Cure of Souls in Jung's Psychology: By Hans Schaer. Routledge & Kegan Paul, 16s.

This study, written by a German Protestant theologian, will rank with the best two or three synoptic accounts of the Jungian methodology available in English. At the same time it is written from a pastoral point of view, and thirdly, it offers a most interesting and instructive analysis of the difference between the Catholic and Protestant churches from the standpoint of this psychology.

This is a psychological age—i.e., an age in which science has been extended to the relations between man's subjective life and his social behaviour. The results are irresistibly affecting almost everything from our treatment of criminals to our criteria of holiness. And it is by now indubitable that Jung's work has done the most to focus contemporary psychology upon modern man's religion or his lack of it. More than any other psychologist Jung demonstrates in terms realizable by the man and woman of to-day, the indispensability of the Church in the Western world, its irreplaceable importance in the development of personal religion and also, be it said, the dangers inherent in religion as a formalized structure of ideas. A great problem of this age is whether the new psychology will in the end produce a new impetus to the religious life, upon which the Christian future, too, depends, or further undermine it. The work of those theologians who are busy assimilating the Jungian facts and interpretations is of

great importance, and Schaer's is a very fine example of it. Even more important, perhaps, is—

God and the Unconscious. By Victor White, O.P., with a foreword by C. G. Jung. Harvill Press, 21s.

Those who heard Father Victor White's broadcasts on "The Dying God" (incorporated in this volume) will take up this book with considerable expectations, and they will not be disappointed. It may well be the most important contribution yet made to the theological evaluation of psychological science. It includes a thorough comparison between the psychic Unconscious and the Biblical and theological concept of "the soul".

As Dr. Schaer puts it, "The moment you start on Jung's psychology you have the feeling of entering a spacious new world that contains wide tracts of unknown territory and many secrets, and that accordingly holds out all sorts of possibilities of discovery. The new world is the world of the soul or psyche . . . understood in the broadest sense." But is not the conception that is common to-day—i.e., of a soul that is so individualized and separate as to be almost monad-like—rather a modern, post-renascence notion? Father Victor White shows pretty convincingly that both Aristotle the Greek philosopher and Aquinas the mediaeval doctor thought of the soul much more as Jung does—that is, not as a part of the human individual, but rather as the human being's participation in a world of soul, a psychic reality indefinitely vast in extent, of which individual consciousness only "lights up" a certain personal area. In certain respects, not least in this, Father White persuasively urges that much in the new psychology may renew our understanding of the perennial tradition and the Christian doctrine of man. At the same time, the obstinate disparities and tensions (some perhaps irresolvable) between this psychological material and the relevant theological concepts are never glossed over, but as far as possible defined.

This is not an easy book; but its difficult contents are well organized and it is lucidly written; it is not beyond the grasp of the general reader who has a little preliminary reading in the subject. There is a valuable, fairly lengthy Foreword written by Dr. Jung himself; and the Appendix by Gebhard Frei, S.M.B., contains also a number of most interesting passages from private letters written by Jung about the religious significance of analytical psychology.

The Retreat from Christianity in the Modern World: The Maurice Lectures for 1951. By J. V. Langmead-Casserley. Longmans, 12s. 6d.

The persecution, and danger of liquidation, to which Christian Churches are now exposed in many parts of the world are perhaps distracting attention from the subject of Dr. Casserley's Maurice Lectures. These are concerned with the more chronic if less acute complaint of the decline of Christian faith and morals within Western civilization, they represent an effort towards a fresh understanding of its causes. Dr. Casserley is most at home, of course, in the sections that deal with the intellectual changes hostile to the Faith. This we expect from the author of *The Christian in Philosophy*: and much that he says about the philosophic and theological problems created by the rise of "scinetism" and secular humanism is instructive as well as interesting to read. But he does not make the mistake of overestimating this aspect of contemporary godlessness. *Frontier* readers will perhaps find most to interest them in what he says about the social changes and migrations incident to industrialism, which extinguished the Christian consciousness over large areas of society by simply removing its members from any religious ministry. The *immobility* of the Church in a phase of great social mobility is a continuing problem, even more menacing to-day than in the early nineteenth century. Upon this question Dr. Casserley's historical observations should correct some popular misconceptions, and he might also have made the picture more encouraging had he paid more attention to the "return to" as well as the "retreat" from Christianity—for there is such a thing. Upon the psychological aspect he is also informative, though less convincing. Not all of this book comes up to the author's best standard, but it is well worth reading.

LETTERS TO THE EDITORS

THE NEW PROLETARIANS—AT HOME AND IN AFRICA

DEAR SIRS,

I hope I am not too late, owing to absence on the mission field in Nigeria, to comment on the interesting letter from "John and Mary" in your September number.

It must have been obvious to Churchmen for some time that the problems on the mission field and at home are becoming more and more alike, and so presumably the approach to them also should be similar. Both workers in this country and missionaries could benefit greatly by sharing their experience, and visits to each other's work would be mutually beneficial.

Two remarks in this letter especially struck me as expressing exactly my experience, and raise big problems to which I have been trying to find an answer. The first is, "People here do not seriously expect anyone to be sincere. That is plain truth, even though you may think it incredible" (p. 353). Not only are our church people ready to express agreement with what we say though they are not carrying it out in their own lives, but they will accept it just as readily while not believing that we ourselves are living or even trying to live what we preach. Without doubt, the answer is to live so near the people that they can see right into our lives. This is becoming easier as the standard of life is rising among Africans, and more are filling European posts and receiving European salaries. But for a long time the vast majority of our Church members will be living in houses and eating food which we cannot share. I am sure that even many missionaries do not realize how completely the Africans, even in a town, are cut off from the Europeans in the things that matter most, and how much misunderstanding there is. For example, nearly every African to whom I have spoken on the subject is convinced that we use magic just as much as he does, and protect ourselves from sickness and curses by wearing talismans; he is not surprised that we strenuously deny this, because of course we want to preserve our superior power.

The European, and above all the missionary, must make a serious attempt to convince the African of his sincerity if he wants to win his complete confidence.

The second statement that struck me follows very shortly after: "The crying need here is . . . for a gospel . . . which preaches the

insignificance of all material benefits." The European is so much better off in the things of this world that it is scarcely surprising that the African finds it hard to believe in his sincerity when he preaches the transcendent importance of the world to come, when all earthly goods will count for nothing. Moreover, the African is getting more money year by year and is conscious that with it he can get the things the European enjoys—a car, a cement house, furniture, drinks, "high life". Consequently many desire money above all things and will do almost anything to get it; as a result, jobs which can offer only a poor salary, no matter how worth while doing, do not attract applicants. I should like to add, however, that the people still have a great interest in the Church and will support it generously when appealed to. But on the other hand, they seem to have no vital belief in eternal life. True, they cling tenaciously to their Church membership in the belief that it will somehow safeguard them after death, but the customs at a funeral, at a memorial service and in the house of mourning show that the belief is that real life ends at death, and the duty of the bereaved family and the Church is to honour the memory of the dead. This ignorance of and lack of interest in the Christian doctrine of eternal life naturally influences the whole of life in this world; and so the problem is how to arouse interest in that life beyond the grave, which is richer and more enjoyable than anything this world can offer.

I believe that the African to-day is tragically unhappy and that that is one reason why he seeks so madly after worldly gains and bodily satisfaction; he is unhappy because he can trust no one, not even his wife and family, and they cannot trust him; he has entered a life where he is not at home; and usually he has work to do which he does not enjoy. In a word he (and she) is desperately lonely. This same fact seems to emerge from "John and Mary's" experience of the industrial worker. The need in both cases is to establish a fellowship; and we must discover how to do so, yet do it in such a fashion that we can step out when it is established without our going being noticed; this is the test whether it is a genuine fellowship of the people themselves.

I confess that I am at the very beginning of the discovery of these problems, and my only answer to them so far is to try to live as near to the people as possible and hope in that way to work out answers with them—without perhaps being conscious that an answer is being worked out. It is essential too to try to live in ever closer fellowship with Christ; in that way, one can hope to bring him to them and them to him, and then there is certain to be an answer.

I sincerely hope some of your readers will take up these problems and that by fellowship between missionaries abroad and missionaries to the unchurched masses at home, we shall help one another in the tremendous tasks which face us all.

I am,

Yours sincerely,

A. T. H. TAYLOR.

THE WELFARE STATE

DEAR SIRs,

Your October monthly letter leaves a question in my mind. Is the welfare legislation of recent years out of phase with the morality of society? I am not primarily concerned with the immediate period of adjustment with a balance sheet of pros and cons, but with the underlying assumption that the community is sufficiently responsible to benefit from this kind of legislation.

My own observations suggest a considerable decrease in social responsibility. A doctor who works in a crowded area tells me that time and again when he visits patients confined to bed he finds that the neighbours have never even offered to brew a cup of tea. He remarked to a friend how different it used to be in his home town, but was told this was no longer true.

People in the factory come to seek my help; the older ones with some reluctance, because of a certain pride and sense of responsibility for their own affairs; the younger ones more readily as of right and often with an inference that they ought not to have to face such problems.

Again I notice an increasing reluctance to give time and money to voluntary activity, because, it is argued, the State provides.

My heart says "yes" to any improvement in the lot of my fellows. I wish they all enjoyed my riches (*pace* H.M.I.) but my head is more cautious and asks if an increasing measure of State provided social security will help or hinder the true welfare of the community even though it may seem just and be politically inevitable.

C. G. BRIDGE.

Phyllis Bottome

THE CHALLENGE

'Thank heaven for people who tell the truth . . . an autobiography of this sort is worth a score of novels.'—Daphne du Maurier. 'So honestly and effectively written that the reader is quite carried away by the romantic excitement of it all. It is more like a large-canvas novel than an autobiography.'—*The Observer*.

21/-

FABER & FABER LTD

THE DOCTRINES OF THE CHRISTIAN FAITH

Sydney Cave

This standard work is now reprinted.

"A ripe piece of work . . . discusses the great truths of Christianity with a positive interest and a philosophical grasp which makes his book educative and forcible." Dr. James Moffatt in *The Hibbert Journal*.

12s. 6d. net

THE FAITH WE PREACH

E. C. Blackman

A first-rate introduction to Christian theology with emphasis on Biblical origins, and with the needs of the lay preacher specially in mind.

8s. 6d. net

P. T. FORSYTH

The Man and His Work

W. L. Bradley

" . . . should be the means of introducing Forsyth to a larger reading public. For it is not only the theologically minded who will be attracted to him. He has something to say to the politically minded as well. He holds that the purposes of God have to be carried out in society as well as in the Church, and the Cross of Christ is a symbol that is significant for all associations of men whether political or religious." *Time and Tide*.

18s. 6d. net

INDEPENDENT PRESS LTD.

MEMORIAL HALL, LONDON, E.C.4

The Christian Frontier Council will welcome readers of *The Frontier* and their friends at a

Frontier Luncheon

in the Crypt of St. Martin-in-the-Fields, Trafalgar Square, W.C. 2, on Thursday, 11th December, 1952, at 12.45 p.m. A talk will be given by Professor Michael Polanyi, F.R.S., on "Social Illusions". The Chair will be taken by Dr. Letitia Fairfield, C.B.E.

Tickets can be obtained (before 9th December) from the Christian Frontier, 8 The Cloisters, Windsor Castle. Please enclose remittance of 3s. per person with your application.

Readers of *THE FRONTIER* and former subscribers to the *CHRISTIAN NEWS-LETTER* may like to know that individual copies of the

CHRISTIAN NEWS-LETTER

and a limited number of bound volumes containing each year's issues are still available. Orders and inquiries should be addressed to—*The Christian Frontier*, 8 The Cloisters, Windsor Castle, Berks.

Single copies, 10d.; reduced rates for quantities. Bound Volumes, 15s. each, post free; or 12s. 6d. each in sets of four or more consecutive volumes. Title pages and Indices also supplied separately, 1s.

TESSIE GROWING UP

By *Priscilla M. Warner*

This sequel to the well-known *Biddy Christmas* tells of twelve-year-old Tessie's desire to become an artist, and how a caravan helps her to grow up.

10s. 6d. net

TRUSTY

By *Mabel Marlowe*

Illustrated by Jack Abbey

This is the story of two boys' adventures on holiday in Lakeland and of Trusty, the sheepdog, who saved their lives.

7s. 6d. net

CHRISTMAS CARDS

Series A (4 Cards). In full colour, from original paintings.

10d. each

Series B (12 Cards). Black and white, from photographs.

6d. each

CALENDARS 1953

Trees and Flowers, edited by E. F. Bellingham. In full colour.

3s. net : purchase tax 2s.

Alpine Calendar, edited by R. L. G. Irving; *Mountain Britain*, edited by Gerald Lacey. Each of these two calendars contains 27 attractive monochrome illustrations.

3s. net : purchase tax 8d.

Books for Christmas

Send for the special catalogue from *The Children's Bookshop*,
22 Broad Street, Oxford.

BASIL BLACKWELL • OXFORD

MOWBRAYS' BOOKSHOPS

Any book advertised in *The Frontier* may be obtained from Mowbrays' bookshops by post. Although chiefly concerned with religious books, these bookshops are also well stocked with general literature and with selected children's books. Book Tokens are exchanged and sold.

A. R. MOWBRAY & Co. Ltd.,

28 MARGARET STREET, OXFORD CIRCUS,
LONDON, W. 1.

9 HIGH STREET, OXFORD. 5 ALBION PLACE, LEEDS, 1

14 KING'S PARADE, CAMBRIDGE

39 CANNON STREET, BIRMINGHAM, 2

44 BRAZENNOSE STREET, MANCHESTER, 2